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Republika Kosova - Republic of Kosovo
Qeveria - Vlada - Government

Ministria e Arsimit e Shkencës dhe Teknologjisë
Ministrasvo - Obrazovanja Nauke i Tehnologije
Ministry of Education Science & Technology

Prevention of Violent Extremism

Teachers' manual

May, 2018



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Introduction

Recent years have been marked by a growing global threat of violent extremism. Despite the best efforts of the global international community, the threat from violent extremism is still not contained or isolated to only one region or one country. As far as Kosovo is concerned, the danger of violent extremism is more than a global issue. Indeed, it is a local threat which should be very seriously addressed.¹ According to the statistics of the Kosovo Police, 360 Kosovars have traveled to Syria. This number includes 255 combatants who joined violent extremist groups, such as ISIS, an Al Qaeda branch, Jabhat Al Nusra, and the Ansar al Sham Islamic group. The latter also includes 48 women and 57 children and additional 36 children who were born in the conflict area in the meantime which brings the total number of children still in the conflict area to 93.²

In 2015, aiming at preventing violent extremism, the Government of the Republic of Kosovo adopted the "Strategy on Prevention of Violent Extremism and Radicalization Leading to Terrorism 2015-2020." This Strategy comprehensively addressed the security risk arising from radicalization and extremism. It also recalled the guarantee to the rights set forth in the Constitution of the Republic of Kosovo, that "No one shall be discriminated against on grounds of race, color, gender, language, religion, political or other opinion, national or social origin, relation to any community, property, economic and social condition, sexual orientation, birth, disability or other personal status."³ This Strategy confirmed the Government of the Republic of Kosovo is committed to contributing to the implementation of the Washington Summit Conclusions on Combating Violent Extremism, to joining and coordinating efforts to prevent extremism, and to preserving religious tolerance across the globe, particularly in the countries affected by violent extremism.⁴

Radicalization and violent extremism are a complex issue. As such, it is difficult to pin down a single solution to addressing it. However, raising awareness among teachers may reduce and prevent the influence that potentially radical messages and narratives might have on students and youth in general. The prevention of radicalization and violent extremism requires enhanced cooperation between students, teachers, school administration, and parents. Although education and awareness may not completely stop

1 Government of Kosovo, Office of the Prime Minister (September 2015), 2015-2020 Strategy on Prevention of Violent Extremism and Radicalization Leading to Terrorism.

2 UNDP (2017), Understanding Push and Pull Factors, pg.7

3 Assembly of Kosovo, Constitution of the Republic of Kosovo: <http://www.kryeministri-ks.net/repository/docs/Constitution1Kosovo.pdf>, Article 24.2 Equality before the law.

4 Government of Kosovo, Office of the Prime Minister (September 2015), 2015-2020 Strategy on Prevention of Violent Extremism and Radicalization Leading to Terrorism.

an individual from committing a violent act on behalf of a violent extremist ideology, appropriate quality education and awareness can help establish conditions that curb the spread of violent ideologies and acts.⁵

The ability to take proactive measures that would prevent the radicalization of youth rests on central and local government institutions, security institutions, the Islamic Community in Kosovo, other religious communities, and schools seeking better ways to tackle radicalization and violent extremism among youth. Their ultimate goal should be to enhance the resilience against this issue in the Kosovo education system.

The present “Prevention of Violent Extremism: Teacher’s Guide” is completely in line with the “2015-2020 Strategy on Prevention of Violent Extremism and Radicalization Leading to Terrorism” from September 2015⁶ and its Action Plan. The key objectives of the present Manual are to raise the awareness of institutions working in this field, foster cooperation with the community, and build institutional capacities to better address the challenges they face. In particular, the present Manual is linked to the “Strategic Objective 1 - Early Identification - of Causes, Factors and Target Groups” of the Strategy. Since the Strategy emphasizes the need for teachers, pedagogues, and psychologists to involve in the early identification of radicalization among students, the present Manual seeks ways to serve this purpose.

As far as the teachers are concerned, the relevance of the present Manual’s focus on violent extremism is related to the important role the teachers and schools play in the safety of children and youth. Accordingly, they are in a key position to protect students from the dangers of extremist narratives, as well. Helping protect students from extremist influences and radicalization is an important part of the role teachers play in protecting their students in general. Moreover, radicalization and violent extremism have a detrimental effect on students, families, and communities. Children and youth are particularly vulnerable to radicalization and many seek answers to questions about identity, faith, and affiliation, while also searching different adventures and pleasures in life. Extremist groups, whether religious, political, nationalistic, or other persuasion, claim to have the answers and pretend at promising a sense of identity to vulnerable students. Although rare, even very young children can be exposed to extremism, both inside and outside their home, or through the internet, via videos and games.

5 UNESCO (2016), A Teacher’s Guide on the Prevention of Violent Extremism: <http://unesdoc.unesco.org/images/0024/002446/244676e.pdf>, pg. 13.

6 Government of Kosovo, Office of the Prime Minister (September 2015), 2015-2020 Strategy on Prevention of Violent Extremism and Radicalization Leading to Terrorism.

The present Manual will assist teachers in turning their classrooms into safer spaces where controversial ideas and issues can be freely and openly discussed. Creating such an environment, by providing them with the skills and knowledge to critically analyze social, cultural and political issues, while using facts to construct reasonable arguments will help students challenge and/or counter extremist arguments.⁷

7 Department for Education and the Home Office (2018) Teachers' Hub: <https://educateagainsthate.com/>

Purpose

The purpose of this present manual is to provide guidance to Kosovo teachers in Kosovo in addressing the concrete challenges of violent extremism poses in the school's environment.

To this end the Manual presents useful and practical options for action demonstrating how teachers can respond to challenging situations in professional, legal, or other appropriate pedagogical terms.⁸

The Manual should be used together with the Manual for implementation of Regulation No. 21/2013 Protocol on the Prevention and Referral of Violence in Pre-University Education Institutions.⁹ The Manual is guided by the principles of the Protocol and the basic principles of the Convention on the Rights of the Child.¹⁰ Teacher interventions should be fully compliant with the freedom of faith and religious freedom guaranteed under the Constitution of the Republic of Kosovo.

Definitions

Terminology related to violent extremism is complex and still controversial, as such. This is mostly due to the fact that the terminology used in this field is not universally accepted.

Since there is no consensus on the definitions, as a prerequisite for any planning and to fully understand the multiple impacts of each term, United Nations Educational, Scientific and Cultural Organization (UNESCO) has recommended the notions related to violent extremism are discussed and defined at the national level. The present Manual relies on the next definitions as used by the UNESCO.

Extremism - "believing and supporting ideas that are very far from what most people think is correct or reasonable." Thus, "extremism" refers to attitudes or behaviors that are considered out of the norm.

⁸ The present Manual was designed at the direct request of the Republic of Kosovo, Ministry of Internal Affairs, approved by the Ministry of Education, Science and Technology (MEST), and supported by UNDP Kosovo as a response to the implementation of the Action Plan of the 2015-2020 Strategy on Prevention of Violent Extremism and Radicalization Leading to Terrorism.

⁹ Implementation Manual of Regulation No. 21/2013 Protocol on the Prevention and Referral of Violence in Pre-University Education Institutions (2015); Office of the Prime Minister, Office of Good Governance, <https://childhub.org/en/child-protection-online-library/manual-implementation-regulation-grk-no-212013-protocol-prevention>.

¹⁰ For more on the basic principles of the Convention on the Rights of the Child, <https://www.unicef.org/crc/>

Violent extremism - refers to the beliefs and actions of people who support or use violence to attain ideological, religious, or political goals. This includes terrorism and other forms of politically motivated or sectarian violence. Specifically, "violent extremism" also identifies the enemy or enemies, who are the subject of hatred and violence. The conceptual core of violent extremism is that of an ideologically motivated tool for legitimizing violence, usually based on conspiracy theories.

Radicalization - As with the term "extremism," the term "radicalization" is controversial when used in the context of violent extremism. There are concerns that using the term may serve to justify restrictions on free speech. Indeed, in certain contexts the term "radical" simply depicts those "that want to cause political change." In the context of efforts to prevent violent extremism, "radicalization" is usually used to describe processes by which a person adopts extreme views or means to the point of legitimizing the use of violence.

De-radicalization - The activities undertaken to change the mentality of radicalized individuals towards adopting or applying violent extremist ideologies to prevent them from taking violent actions in the future.

Push and pull factors

There are various and multi-strata factors and causes at the root of violent extremism and radicalization that lead to violence. There is no single sign that reveals with certainty that a person is vulnerable. Traditionally, the drivers of violent extremism are divided into two categories: "push" and "pull" factors which must be tackled to prevent violent extremism. Understanding these nuances is very important to avoid generalizations that may cause stigmatization of population, may produce a collective sense of dissatisfaction, and may further feed into violent extremist narratives.

Push and pull factors are very important issues that must be tackled to prevent violent extremism.

"Push Factors" - General definitions	"Push Factors" - Specific to the Kosovo context
<ul style="list-style-type: none"> ▶ Marginalization and inequality; ▶ Discrimination, persecution, or perception of persecution; ▶ Limited access to quality education; ▶ Denial of civil rights and freedoms and other environmental, and socio-economic problems. 	<ul style="list-style-type: none"> ▶ Economic and social factors; ▶ Unemployment; ▶ Poor education system; ▶ Youth isolation and lack of travel opportunities; ▶ Weak institutional capacities; ▶ Religious solidarity and alienation due to religious views.

"Pull Factors" - General Definitions ¹¹	"Pull Factors" - Specific to the Kosovo context
<ul style="list-style-type: none"> ▶ Existence of well-organized violent extremist groups with cogent arguments and effective programs; ▶ Provision of services, income, and/or employment in exchange of membership; ▶ Provision of solutions to new members by offering solutions to problems and promising adventures and freedom; ▶ Provision of a "sense of belonging" and a social support network. 	<ul style="list-style-type: none"> ▶ Active recruitment networks that are mostly composed of radical leaders educated in several Middle Eastern universities; ▶ Cross-border interventions of radical and extremist imams and individuals between Kosovo and Macedonia; ▶ Online radicalization; ▶ Search for identity and rewards; ▶ Proliferation of extremist media extremist content on social networks.¹²

11 UNESCO (2016), A Teacher's Guide on the Prevention of Violent Extremism: <http://unesdoc.unesco.org/images/0024/002446/244676e.pdf>.

12 UNDP-USAID (2017), Public Pulse Report: http://www.ks.undp.org/content/kosovo/en/home/library/democratic_governance/public-pulse-xiii/

First signs of radicalization

Teachers play a crucial role in preventing violent extremism. They perform this role not as surveillance agents, but as educators. Since they are in direct contact with youth, teachers can be a model of change, but also mediators who promote dialogue and empower mutual respect. It is important to remember that no single factor or set of indicators can determine if a student is radicalized. Rather, the students overall behavior and interactions with peers and teachers should be understood through a holistic approach. There are times when intervention is vital and necessary. Encouraging the development of critical thinking is essential for student development and it should be considered when deciding to intervene. Children of any cultural or religious background may become radicalized. Below are just some of factors that make youth vulnerable to radicalization. Therefore, it is very important for teachers to recognize the factors that make students more vulnerable to radicalization.

The identifying signs of radicalization presented below should only be used as a guide, and teachers are advised to use professional judgment to assess students vulnerabilities.

Who is more vulnerable to radicalization?

- ▶ Those who are fighting for a sense belonging;
- ▶ Those separating themselves from their cultural or religious affiliation;
- ▶ Those doubting their position in society;
- ▶ Those with serious family issues;
- ▶ Those experiencing a traumatic event;
- ▶ Those suffering from racism or discrimination;
- ▶ Those who are having difficulties in social interactions;
- ▶ Those who are lacking empathy;
- ▶ Those who are having difficulties in understanding the consequences of their actions;
- ▶ Those with a low self esteem.

A certain role is also played by external factors, such as: community conflicts, events affecting the country or region of origin of parents or having friends or family who have joined extremist groups.

Children's radicalization can happen over a long period of time. In certain cases, radicalization can happen very quickly, triggered by an incident or certain news. Sometimes, there are clear signs of radicalization, in other cases those signs are less visible. Teenage years are a time of a great change and youth often want to be themselves, are quick to anger, and manifest distrust of authority. This makes it difficult to distinguish between teenagers' normal behavior and attitudes that shows that one of your students may have been exposed to the effects of radicalization.

The signs listed below are only intended to serve you as a guide to help you identify possible radicalization:

External signs	General behavior
<ul style="list-style-type: none"> ▶ Becoming increasingly controversial; ▶ Refusing to listen to opposing views; ▶ Changes in attitude and behavior towards others: antisocial comments, opposition to authority, rejection of social interaction, signs of withdrawal and isolation; ▶ Being abusive towards other (different ideology) students; ▶ Adopting conspiracy theories; ▶ Feeling of persecution; ▶ Converting to a new religion; ▶ Reluctance to reveal their whereabouts; ▶ Showing sympathy for different extremist groups. 	<ul style="list-style-type: none"> ▶ Sudden break from family members and long-term friendships; ▶ Visiting a mosque where ultra-conservative interpretations of Islam take place; ▶ Exalting rituals and demanding non-reflective observance from very young age; ▶ Excessive concern with life after death and hell; ▶ Abandoning social mores, customs, and lifestyles, and refusing to engage in common practices, such as eating behaviors, listening to the music, or leisure activities; ▶ Changes in behavior towards people of the opposite sex; belittling of women and girls; ▶ Conflicts with the school and suddenly dropping out from school.

Rhetoric	Behavior on social networks
<ul style="list-style-type: none"> ▶ Refusing to accept or tolerate a view or group of beliefs other than their own; ▶ Presenting a claim as truth; ▶ Increasing the usage of religious phrases; ▶ Categorical refutation of the views of others (of students or teachers) as false, non-Islamic, immoral, sinful, or haram; ▶ Rejecting democracy and human rights; ▶ Tendency to refer to apocalyptic and conspiracy theories; ▶ Presenting a closed-minded, black-and-white worldview. 	<ul style="list-style-type: none"> ▶ Changing identity/profile on social networks Internet; ▶ Having more than one identities/profiles on social media networks; ▶ Spending more time on the Internet or on the phone; ▶ Regularly browsing extremist content on the Internet; ▶ Joining or trying to join an extremist organization; ▶ Regularly browsing and participating in websites and social media networks which do not condemn radical or extremist views.¹³

Note: As a teacher, you know your students best, so you are in a key position to know if they act out of character. Believe and trust in your professional judgment, and seek advice if something is wrong.

13 UNESCO (2016), A Teacher's Guide on the Prevention of Violent Extremism, <http://unesdoc.unesco.org/images/0024/002446/244676e.pdf>, pg. 13.

Challenges and options for action

How should I talk to my students about sensitive issues, such as radicalization, violent extremism, the war in Syria, or conflict in other countries in the Middle East?

Challenges:

Many teachers feel insecure about how to tackle tough topics such as radicalization, violent extremism, the war in Syria, or conflict in other Middle Eastern countries. Some teachers refuse to address these issues or avoid student questions about these topics claiming that these topics need not be addressed. However, teachers should be willing to confront these topics because this is foreseen by the curriculum as well. Teachers are concerned that in cases when these topics are discussed, the situation can quickly spiral out of control. However, these issues are important for the students, and avoiding discussions about them will increase doubts about the lack of impartiality.

Options for action:

It is important that schools provide teenagers with opportunities to speak freely about things of interest to them. If this opportunity is not provided in class, students will find other places where they can discuss and express themselves. However, in those other places students may be vulnerable to negative or extremist narratives. Consequently, it is necessary to create a safe environment¹⁴ for youth where they can express their thoughts and concerns. As a teacher, you must be prepared to provide meaningful explanations to your students, even when they ask questions that are not directly related to the lessons you planned for them. The focus of class discussions should be to create an environment in which students can show mutual respect to each other's views and beliefs. Preliminary preparation reduces the fear of discussing controversial topics when the case arises.¹⁵

If dialogue with some students becomes impossible, it is necessary to notify the school director, who will take the necessary measures under the school's internal rules.

14 The Council of Europe (2015) Teaching Controversial Issues Through Education for Democratic Citizenship and Human Rights (EDC/HRE), Training pack for Teachers: <https://rm.coe.int/16806948b6>

15 UNESCO (2016), A Teacher's Guide on the Prevention of Violent Extremism: <http://unesdoc.unesco.org/images/0024/002446/244676e.pdf>, pg. 22.

How should I deal with conflicts that occur between students with extremist religious tendencies and others?

Challenge:

Conflicts between youth about different opinions are a normal part of school life. However, these conflicts can often relate to more delicate issues, such as worldview and religious beliefs. Teachers may find it difficult to mediate during these discussions without decrying or being offensive. If any student or a group of students shows hate towards others because of their personal opinions, views, or appearance, you will need to bring them together in a discussion about mutual acceptance and mutual understanding. It is critical to structure the discussion in such a way that everyone is given an opportunity to speak and where no one person, group, or viewpoint dominates the conversation.¹⁶

Options for action:

You must emphasize that we are all born free and enjoy equal rights as human beings.¹⁷ Discussing the question "How do we want to live?" can help you tactfully discuss the topic of discrimination with students and help them establish the rules on respectful treatment of each other. Moreover, you can point to the benefits that diversity brings to a society, one of those stemming from the fact that the respect for diversity nourishes empathy and compassion.¹⁸

You should also emphasize the fact that problems and conflicts around the world should not be understood solely on the basis of religious differences. Kosovo is an example of interfaith understanding, tolerance, and respect. Teachers can emphasize the good relationship Kosovo has with other countries, both Western and Eastern. Sometimes, religious conflicts may arise between students when they are out of your supervision, but if you are aware of such conflicts, do not ignore the issue. As a teacher, you can introduce these topics and provide reasons that may persuade students that conflict is not the right path to move forward. If the conflict persists, it is necessary to notify the school principal, who will proceed according to the school's internal rules, including the existing legal framework and other services, if needed.

16 UNESCO (2016), A Teacher's Guide on the Prevention of Violent Extremism: <http://unesdoc.unesco.org/images/0024/002446/244676e.pdf>, pg. 30.

17 United Nations (1948), Universal Declaration of Human Rights:

http://www.un.org/en/udhrbook/pdf/udhr_booklet_en_web.pdf, European union (2012), Charter of Fundamental Rights of the European Union: http://www.europarl.europa.eu/charter/pdf/text_en.pdf.

18 Ibid. pg. 36

How should I react if a student claims that he or she identifies as a Muslim first and then as member of a particular ethnicity?

Challenge:

Although rare, there are cases where students identify themselves by their religion first thereby trying to exclude or minimize their sense of national or ethnic identity. If they grow up and are socialized in a cultural environment in which the role of the nation or ethnicity is depreciated, they may believe that their own culture or the values of their religion are inconsistent with their "ethnic identity" or "being Kosovar."

Options for action:

It is important to teach students that it is possible to combine complex and stratified identities, and that pluralism is considered an asset, rather than a disadvantage in our society. Asking "How do we want to live?" can positively help you again when you discuss these issues.¹⁹ You can refer to the war and underline the fact that we want to live in peace and to develop our country by accepting different identities. Acceptance or appreciation of cultural and religious diversity produces positive effects by mitigating discrimination and conflicting situations, while the opposite may result in dissatisfaction and other circumstances that violate peace and security.

Religious identities may be more important to some and less important to others, but all citizens of Kosovo have equal rights. This is the fact you should emphasize, adding that being a citizen of Kosovo and a member of an ethnic group does not conflict with different religious identities.

How should I act if I cannot identify a student's mother because she is wearing a full-face veil?

Challenge:

In certain cases, teachers find themselves in situations where they cannot identify a student's mother because she wears a full-face veil. This makes it difficult to cooperate with parents and to communicate properly and meaningfully with regard to their child/children.

¹⁹ Diversity and Pluralism - How Can People Live together in Peace?, Living Democracy: <http://www.living-democracy.com/textbooks/volume-3/part-1/unit-3/>.

Options for action:

It is important for you to be able to identify your students' parents and talk to them, especially during meetings with all parents. If a mother is wearing full-face veil, you can ask her to prove her identity. If your school generally does not allow veils, you can talk to the mother and explain why the full-face veils are not suitable for your school. You can, for example, point out that these measures are taken to protect students from the dangers posed by potential criminals who can wear veils to anonymously intimidate students. You should also consult the school principal to familiarize yourself with the existing school rules and general laws regarding the issue.

What can I do if a student wears inappropriate clothes, does not want to attend or is banned from attending a physical education class?

Challenge:

There are times when parents encourage their children not to take part in physical education classes because of their concerns regarding joint activities between boys and girls. Such parents may claim that sportswear is not suitable for their children.

Options for action:

In such cases, the teacher should make it clear that the school has its own rules which are based on the Law on Pre-University Education and the MEST Administrative Instruction No. 06/2014 on the "Code of Conduct and Disciplinary Measures for Upper Secondary School Students." The latter specifically refers to the ban on wearing religious uniforms.²⁰ You should explain that the physical education class is compulsory and equal to all other subjects and that the student must be assessed in all subjects included in the curriculum.

You can emphasize the fact that even the most conservative countries of the world have women sports teams at the highest competitive levels, such as the Olympics. The participation of women and girls in sports should not be considered a problem in Kosovo's open and tolerant society. Rather, it should be encouraged because Kosovars have already proven themselves as world champions in various sports. Therefore, students should be told that physical

20 Assembly of Kosovo, Law on Pre-University Education in the Republic of Kosovo, 2011
<http://www.kuvendikosoves.org/?cid=1,191,666>

education is a good opportunity to start a career in sports and that it benefits their development. Moreover, you should also explain that physical activity is very important for a healthy mind and body. Inappropriate clothing, such as jellabiya which fully covers the body from neck to feet, may hinder or endanger the students during the physical education class. Teachers are required to care for student safety and may be held accountable for accidents that may occur under their watch.

Should discussions with the concerned parents and students do not bring any results, you may also consider outside assistance from the existing counseling services. Note the incident and report it to the school principal in accordance with the school rules. In many cases, refusing to attend a physical education class can be seen as an irrelevant matter and it is not reported at all. However, these issues may also be part of the radicalization process and teachers should carefully address them. Neglecting these issues can lead to tolerance of discriminatory practices against students which may carry long-term consequences. For this reason, these issues should always be reported.

What should I do if a student cuts class or resorts to truancy to attend prayers?

Challenge:

Students in lower and upper secondary schools may ask for permission to leave class so they can attend prayer. In legal terms, it makes no difference whether a student is absent for no reason, because he is attending the prayer, or any other matter, so teachers should not grant the students request to be absent from classes.

Options for action:

According to the MEST Administrative Instruction No. 06/2014 entitled "Code of Conduct and Disciplinary Measures for Upper Secondary School Students," unjustified absences from classes are not allowed by educational and training institutions and you need to remind the students that regardless of whether they are in primary, lower, or upper secondary school, they must regularly attend all classes.

It is important to clarify to students that you respect their faith and religious

feelings, but that you cannot legally grant any students request to be absent from classes, regardless of his or her religious affiliation.

If students insist on cutting class so that they can attend the prayer, you should explain to them the benefits of attending classes and how important education is for their future. You should try to develop a constructive dialogue with your students, rather than punish them. If the discussion of these consequences produces no effect, you can include the parents. This is an opportunity for pedagogical services to create special spaces for discussion, exchange, and sharing of information with parents and to include them in a general discussion on importance of abiding to school rules. However, if there is no progress you should remind parents and students of the consequences, such as missing important lectures, which may negatively affect their grades.

Finally, you should emphasize that the school is ultimately responsible for the well-being of children while they are in school.. Tolerating their absences may have consequences for teachers, if something happens to students during their absence from class.. It must be clear to students and their parents tha this is not related to freedom of religion, but to the rules, as well as safety and security within the education system.

How do I react if students fast during the month of Ramadan and cannot concentrate in the classroom?

Challenge:

Many students in Kosovo consider fasting during Ramadan a part of their religion, culture, or tradition, and expect schools to understand and support them. During the month of Ramadan, students refrain from eating or drinking from sunrise to sunset, so that they may feel very physically sluggish and mentally unprepared to cope with classes. There are even cases of very young pupils fasting in elementary school.

Options for action:

If appropriate, you can talk to the parents of young students (elementary school age) and explain to them that their child is too young to fast during Ramadan, and that fasting may affect their health, level of concentration, and success in school (homework, class participation, exams). You can

discuss these issues with the parents and explain to them that teachers and educational staff, in general, are responsible for the well-being of students while in school.

What can I do if students do not want or are not allowed to attend a field trip?

Challenge:

When organizing field trips and various school activities in the country or abroad, some students may state that they will not participate in such trips. In most cases, these students do not present any particular reason for their decision, except for the refusal that may be motivated by cultural, traditional, and religious attitudes and the lack of willingness to cooperate with other students. However, it could also be due to the fact that the student is bullied into such a decision because his or her parents are worried about his or her safety or well-being during the trip, or they may also lack financial means to send the student on the trip. In particular, some parents of Islamic faith may be concerned about the fact that girls and boys might share the same accommodation, that the food their children will consume does not conform to religious rules, or that they may come into contact with alcohol and drugs.

Options for action:

The teacher should first speak with the students and try to find out their reasons and those of their parents for the refusal to participate. Once the teacher has precisely identified the area of concern, it might be a good idea to try to talk to the parents and assure them that the students will be under the care of school staff. Also, the teacher should inform the parents that these activities are part of school plans to achieve school outcomes.

You must openly discuss all of these fears and concerns with parents. Together you should determine, as far as possible, the travel rules and planned activities. You should tell the parents that their refusal will separate their child from other classmates.

How should I engage with students when discussing conspiracy theories?

Challenge:

Some students may try to argue that it is incumbent on any Muslim to support foreign fighters in Syria and Iraq. They may argue the West does not help Muslims or that the Islamic State of Iraq and Syria (ISIS) was created by the world superpowers, but broke free of their control. Teachers may also face cases when students claim that "all conflicts in the world have been triggered and driven by a small group of Jews who control the world." Many young people find such arguments on the internet, which is one of the main facets of disseminating propaganda.

Options for action:

The world of teenagers and youth may be flooded with information and images disseminating conspiracy theories. To deal with this issue, schools must, using their own means or with the help of external partners, develop and carry out youth educational projects on selected current events. Teachers can work on analyzing, understanding, and contextualizing information as part of the educational process (history, geography, philosophy, etc.).

In all cases, it is important that students are not immediately criticized for having such views or forcing them to adopt other ways of thinking. Although, at first, this may curb the students' impetus in the classroom, generally it will not change the way they think. Instead, you should encourage your students to explain and justify their opinions. If you are confident that there are students who will express opposite views, it may be useful to allow such students to discuss those issues with each other. It may also be useful to present factual information that provides alternative explanations to their theories, e.g. demonstrating how international nongovernmental organizations (NGOs), like the Red Crescent and the Red Cross cooperate with each other and how many countries with a majority Christian population have recognized and supported Kosovo, a Muslim-majority country.

Obviously, different countries and groups around the world have their own interests and agendas. This is normal. You should emphasize that it is important to recognize and understand different perspectives on

developments in the world, but that false news and conspiracy theories are distorting the truth by blaming certain states, certain ethnicities, or certain religious groups for everything. You should emphasize that we cannot solve local, national, or global issues if we ignore the truth and engage in mutual blame-shifting.

You can also emphasize that discrimination and xenophobia are problem issues throughout the world that affect communities, cultures, and religions across the globe, not only Muslims. Anti-Semitism, in particular, is widespread, and Jews have been the target of discrimination for millennia. It is important to clarify that all discrimination is wrong, regardless of the subject or the agent. It is necessary to combat discrimination and xenophobia, but this should be done without accusing certain ethnic and religious groups. During this discussion, you can also point out the harm in “hate speech”²¹ to communities and why it should be avoided.²²

How should I react if a student says: “I accept nothing but the Quran!” or even refuses to attend classes whose contents may contradict certain Quranic views?

Challenge:

The student refuses to address issues that are not in accordance with the Quran. Even non-controversial issues, such as music can lead to disagreement between students and/or their parents, if they chose to interpret the Quran in a way that bans music.

Options for action:

Discussing the question “How do we want to live?” can help manage these situations. It is also important to emphasize the value of mutual tolerance between different intellectual views, cultures, and religions. Students should be assured of the fact that every person deserves to be respected and must understand it is very important for everyone to respect school rules if we want to achieve that.

You should emphasize that the school teaches students to think critically and analytically, so that they can differentiate between different shades of gray in every black-and-white argument. They can choose to believe or not in certain things, but it is very important to be open to different viewpoints.

21 Article 19 (2015) Hate Speech Explained’ – A Tool Kit:

https://www.article19.org/data/files/medialibrary/38231/Hate_speech_report-ID-files--final.pdf.

22 The Council of Europe (2015) Teaching Controversial Issues Through Education for Democratic Citizenship and Human Rights (EDC/HRE), Training pack for teachers: <https://rm.coe.int/16806948b6>.

Firm belief in something cannot be achieved by ignoring things. We must be open-minded to move forward. Obviously, believing in a certain religion is not in conflict with this statement.

Moreover, pluralism can be considered as an asset to the society. The Republic of Kosovo is a secular state that guarantees religious freedom and no one can legally force anyone to adjust their views to any particular religious belief.

Parents should be included in the dialogue whenever necessary. If dialogue does not work, disciplinary measures prescribed by the regulations should be applied on students who refuse to attend certain classes whose content may contradict the Quran.

How can I address a situation in which a student has been under pressure from classmates to change his or her approach to religion and become more religious?

Challenge:

There have been situations where students put pressure on each other to change their approach to religion and become more religious. For example, during the month of Ramadan, students who fast may put pressure on their peers and teachers to start fasting or may accuse them of not being true believers.

Options for action:

If you notice a student who is forcing peers to change their approach to religion, you must intervene immediately. Try to stress the benefits of diversity and tolerance in a modern society and explain and discuss with students the meaning of diversity and tolerance.

You can also explain the meaning of religious freedom and secularism and why they are useful to our societies. Freedom of religion does not only protect those who want to practice their religion, but also those who do not want to practice it. Religion is not something we should impose on others. You can ask your students how they would feel if someone from another religion tried to impose their religion on them or tried to ban their religion.

You can teach them about empathy and why it is very important.

However, as part of your reaction you should inform the school administration or the school principal about the issue. The parents of both students should also be contacted.

What should I do if a student approves terrorist attacks?

Challenge:

There have been incidents when after a terrorist attack claimed by an extremist group, a student announces in the class that the "unbelievers deserved" the attack because of their lifestyle and/or that the terrorist attack has been deserved because "the West has oppressed Muslims."

Options for action:

This statement can simply be a provocation, but it can also be based on the student's religious beliefs or on the views provided by his or her family or near-circle. Challenge the student's statement. Ask them to explain why they think so. Use the list of identifying signs from the beginning of this Manual to investigate whether this may be a case of radicalization. Also, encourage other students to present arguments on the statement and point out its shortcomings.

As a teacher it is important to show empathy during these discussions pointing out that the victims of terrorist attacks are innocent people, just like yourself and the classmates. Furthermore, Muslims are also the target of terrorist attacks both in the West, but mainly in the Middle East, Africa, and Afghanistan. Each of us, our families, and our relatives may be the victims of terrorist attacks. Nothing can justify the killing of innocent people.

Parents and the school administration should be informed if there is a cause for concern.

What should I do if a student visits a religious institution where a radical or incongruous interpretation of Islam is preached?

Challenge:

A student may visit a religious institution you are afraid that a radical or incongruous interpretation of Islam is preached. This is not necessarily an indication of radicalization, but it can be a cause for concern.

Options for action:

Many young people around the world, including Kosovo, have been indoctrinated and recruited as foreign fighters by radical clerics. First, you need to make sure the information about the radical approaches of the mosque is correct. Before challenging the student, it is best to try to develop a constructive dialogue because excessive reaction may produce counter-effects. Before you notify the school principal, or parents, if you consider necessary, you may also want to discuss your situation and concerns with your colleagues. If your doubts persist, after notifying the school principal and the parents, you may decide to discuss the issue with the Kosovo Police, as well.

Are there certain manners of behavior or signs that would indicate that a student is becoming radicalized?

Challenge:

Teachers notice changes in the behavior of their students. The challenge is that sometimes teachers cannot discern if those behaviors are episodic and/or reactionary or signs that a student is becoming radicalized.

Options for action:

Radicalization paths vary and are specific in each case; however, although there is no uniform process of radicalization, there are patterns of behavior, expressions, and features that can serve as indicators of a development or advancement of radicalization among students. A number of identifying signs that are presented at the beginning of the present Manual. In most cases, a possible increase in radicalization can only be identified when several indicators appear at the same time. If you only notice one indicator, this

may be a momentary action stemming from various student provocations. Therefore, when evaluating students, you should include your colleagues who also know them to get other opinions.

When you observe an indicator of radicalization, the best approach is to engage such student in a constructive dialogue, so that you may understand the reason behind the appearance of that indicator. The discovery of early signs of radicalization can prevent student radicalization and protect them from various consequences.

Calling the police ahead of time may be counter-productive. This should be considered as a last resort.

How can I distinguish radicalization from the simple practice of religion?

Challenge:

In some situations, it may not be easy and straightforward to understand whether students practice their religion in a very conservative way, or their interpretations consider accusation against others as non-believers, or even if they are completely sealed in their worldview.

Options for action:

Try to talk to such a student, ask for advice from your colleagues who also teach this student and try to assess the situation together. In such cases, classroom discussions can be fruitful, as peer discussion can be more effective. In most cases, during these conversations, students will express thoughts that reflect ideologies in which they believe.

You should review the list of identifying signs provided in the beginning of this Manual. Certain signs, such as justification of violence, promotion of the "us" versus "them" or describing "others" as enemies should be closely scrutinized. Radical ideologies usually use religion to justify their violent agendas. When talking to your student, try to identify and observe the signs of ideological indoctrination and the sources of his or her religious references and interpretations.

What should I do if a student shares extremist religious propaganda with other students?

Challenge:

A teacher observes that a student is showing classmates religious extremist propaganda material on the school premises.

Options for action:

You can address the issue of propaganda in the same manner like when you talk to your students about conspiracy theories encouraging classroom discussion and critical thinking. However, if these propaganda materials contain or incite to violence, you should be aware that sharing them is a criminal offense. In such cases, you must include the school administration and contact the police. It is possible that the student has been radicalized and is trying to recruit classmates. However, it is also possible for a student to be tempted by the presentation of the material and the violence they display. These materials often resemble video games and students may think it is "interesting" to show such materials to classmates.

Given that many young adult foreign fighters are recruited by their close friends and classmates, presenting such materials and attempts at recruitment by sharing them on school premises can have serious consequences for your students and your school.

What should I do if suspicious persons try to contact students in front of the school?

Challenge:

You notice suspicious recruitment activities and suspicious persons loitering in proximity of the school.

Options for action:

After consulting with the school administration, contact parents and the police. Student safety can be in jeopardy. Many criminal and radical groups see youth as potential human resources for achieving their goals. It is your responsibility to protect your students from such attempts at recruitment.

What should I do if a student no longer comes to class and I'm worried because he or she may be contemplating dropping out or even planning to leave the country?

Challenge:

You are afraid that a student is escaping from the school community. You may even have concrete evidence that they are about to leave the country to join a foreign conflict.

Options for action:

You should first contact their parents. Together with the parents and the school administration you can also seek help from the internal and external support services, such as the psychologist, pedagogical services, Center for Social Work, Family Medicine Center, Kosovo Police, and other services. Likewise, the risks of dropout are identified within the tools set out in the manual for prevention and response to dropout and non-enrollment in compulsory education.²³ Throughout the dropout prevention process, signs of radicalization can also be identified.²⁴

If you report a student to the authorities, it does not mean that you put him or her at risk, but quite the opposite. You are defending them, especially if he or she is a minor. Moreover, as a result of your reporting you are also protecting his or her circle (family and friends). Reporting someone to the police does not mean that you are simply pressing formal charges against someone, but that you are helping to prevent the risk they face to themselves and others.

How should I react when a student sees the secular state as a threat?

Challenge:

A student sees the secular state as a threat to his or her way of life claiming that the state should be guided by religious beliefs.

23 Ministry of Education, Science and Technology (2014). Equity in Education for All: Manual for School Prevention And Response Teams Towards Abandonment And Nonregistration in Compulsory Education.

24 Ministry of Education, Science and Technology (2014). Equity in Education for All: Manual for School Prevention And Response Teams Towards Abandonment And Nonregistration in Compulsory Education. https://masht.rks-gov.net/uploads/2015/12/doracak-per-ekipet-shkollore-per-parandalim_1.pdf

Options for action:

The teacher should explain to the students that the Republic of Kosovo is a secular state and is neutral in matters of religious beliefs. You should also stress that the freedom of belief, conscience and religion includes the right to accept and manifest religion, the right to express personal beliefs and the right to accept or refuse membership in a religious community or group.²⁵

You should explain to students that everyone's rights are guaranteed by the Constitution, which is the highest legal act of the state.. The secular state guarantees freedom of religion and protects the rights of everyone in the country. This is the basis on which believers of different religions may legally practice their religion.

What should I do if a student does not agree that schools have holiday to celebrate the holidays of other religions?

Challenge:

A student, or a group of students are opposed to school holidays celebrating different religious holidays. They can claim that believers of one religion may tolerate other religions, but should not be required to celebrate their holidays by having a day off from school.

Options for action:

The teacher should explain to students that the constitutional order of the Republic of Kosovo is based on the principles of freedom, peace, democracy, equality, and respect for human rights and freedoms. Each year, in respect of all communities in Kosovo, the Government of Kosovo publishes the "Official Holiday Calendar" listing holidays of all religious groups in Kosovo. You have to explain to students that they are not required to celebrate holidays of other religions, but they must respect others in order to have mutual respect and mutual understanding with one another.

In this respect, Kosovo is a model for many countries in the world and students should be encouraged to take pride in this fact.

25 Assembly of Kosovo (2008), Constitution of the Republic of Kosovo: <http://www.kushtetutakosoves.info/repository/docs/Constitution.of.the.Republic.of.Kosovo.pdf>, Articles 8 and 38 [Secular State].

How can schools provide a safe and open opportunity for dialogue and discussion on issues related to violent extremism or those that are considered politically sensitive by the community or the country?

Challenge:

Certain teachers are reluctant to discuss with students in the classroom issues related to violent extremism due to the sensitivity of the topic or because they lack sufficient information and skills to deal with this issue. They also fear that sensitive issues can escalate into political debates.

Options for action:

Students need a safe space where they can discuss issues related to violent extremism, including those topics considered taboos. To prevent the escalation of discussions on sensitive issues into political debate, discussions should first be clearly set out and must serve a certain purpose. For example, if there is a conflict between certain ethnic groups present in the community, we should approach the topic by starting the discussion on intercultural dialogue and learning to live together. You can accelerate the students' understanding of the concept by using different examples from the country. The conduct of discussions should serve the specific learning objective, rather than the sensitive issue being discussed, which should serve the primary purpose. This can help prevent the discussion from shifting into political debates, while focusing on the learning process.²⁶

Why is my involvement as a teacher important for the school?

Challenge:

Sometimes teachers think that their role is to concentrate only on discussions about their subject matter, rather than engaging in other professional discussions related to everyday life issues. Sometimes it is difficult for teachers to get involved in students' personal views and actions.

²⁶ UNESCO (2016), A Teacher's Guide on the Prevention of Violent Extremism: <http://unesdoc.unesco.org/images/0024/002446/244676e.pdf>, pg. 13.

Options for action:

The teachers role has changed tremendously. It would not be exaggerated to say that teachers contribute much more than just providing students with knowledge in their subjects. These conversations can be initiated by the teachers themselves or may arise spontaneously. This requires that teachers use different roles and approaches, e.g. the role of neutral leader, "critical friend," or the reminder of the official line. This new role of teachers towards their students is not only important to preventing radicalization, but also to creating a safe, supporting, and nurturing school environment.. Students should be given the opportunity to speak, listen, and engage in dialogue, so that they feel involved and believe that their views and opinions are taken into account. Students should understand that in order for a democratic society to work, it must respect different opinions.²⁷

Should the discussion focus only on one case or type of violent extremism at the local level?

Challenges:

Sometimes it is difficult for teachers to focus their discussions on local examples of violent extremism because of the risks they pose to building stereotypes about certain groups or populations.

Options for action:

Including local examples of extremism during classroom discussions can help make the subject more tangible for students, but this may also lead to increased emotional discussion and stress. In addition, there is a risk of labeling certain student groups. It is important that this issue is tackled in a balanced and prudent manner.

As an illustration of this topic, teachers can also use examples of violent extremism from textbooks from other countries in the world. When dealing with a local situation of violent extremism, the teacher can address it on the conceptual level, referring to the various causes and drivers that have led to violent extremism and its possible consequences. This would help students to physically and emotionally distance themselves from the specific case, in order to avoid personal involvement in its handling, which would obstruct open and constructive debating.

²⁷ Radicalisation Awareness Network (2016) Empowering Teachers: https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/networks/radicalisation_awareness_network/about-ran/ran-edu/docs/ran_edu_empowering_and_supporting_teachers_gothenborg_24-25022016_en.pdf.

Overview of preventive initiatives in Kosovo

Initiatives at the central level

In 2015, in response to the global threats from violent extremism and the rise of this phenomenon in Kosovo, the Government of the Republic of Kosovo adopted the Strategy on Prevention of Violent Extremism and Radicalization Leading to Terrorism and Action Plan.²⁸ The Strategy also contains an action plan, while each institution has defined roles in monitoring and assessment.

The Office of the Prime Minister - holds the primary responsibility for coordinating activities related to the drafting, revision, adoption, implementation, and monitoring of the National Strategy and Action Plan. The Office of the Prime Minister chairs the Government Working Group and, where appropriate, the Technical Working Group(s) established for implementation, the Strategy and Action Plan. The Office of the Prime Minister, in cooperation with the Ministry of Finance, will ensure that the Technical Working Groups have the necessary support to carry out their work.

National Coordinator on Prevention of Violent Extremism - oversees the implementation of the Strategy. The National Coordinator is the Prime Minister's security adviser who has the main role in coordinating the implementation of the Strategy. To handle the coordination of the implementation of the Strategy and Action Plan, the Office of the Prime Minister appoints a National Coordinator who has the following duties and responsibilities: advises the Prime Minister on violent extremism, radicalization, combating terrorism, and related national security issues; leads the government working group on drafting and revising the Strategy and Action Plan; coordinates the implementation of the National Strategy on Prevention of Violent Extremism and Radicalization leading to Terrorism; serves as a point of contact and coordination with donors regarding the implementation of activities related to the implementation of the Strategy; cooperates closely and coordinates efforts with the government, ministries, missions, and international organizations, civil society, religious communities, security and intelligence institutions, and other relevant stakeholders;

Government Working Group - is responsible for drafting, revising, implementing,

²⁸ Office of the Prime Minister (September 2015), 2015-2020 Strategy on Prevention of Violent Extremism and Radicalization Leading to Terrorism (September 2015).

and monitoring the National Strategy and Action Plan. The group submits proposals for approval to the Government of the Republic of Kosovo. The composition of the Working Group is determined by decision of the Government of the Republic of Kosovo. In addition to the representatives of the Ministries and relevant agencies of the Government of the Republic of Kosovo and other public institutions of the Republic of Kosovo, the Government Working Group also brings together representatives of religious communities, media, and the NGOs. Representatives of international mechanisms, including the US Embassy, UNDP, Organization for Security and Co-operation in Europe (OSCE), International Criminal Investigative Training Program (ICITAP), European Union Rule of Law Mission in Kosovo (EULEX), interested Embassies, and other local and international experts are invited to the Working Group as observers and experts. The Government Working Group ensures the participation of the relevant institutions in drafting, implementing, and revising the National Strategy and Action Plan.

The Security Council Secretariat - serves as the Secretariat responsible for monitoring the implementation of the Strategy and Action Plan. It is responsible for assisting the National Coordinator and the Government Working Group in implementing the Strategy and Action Plan. It provides written findings and proposals on drafting, revising, approving, implementing, and monitoring the National Strategy and Action Plan. The Secretariat utilizes the collected materials for the Government Working Group which decides on further actions. Representatives of the institutions represented in the Government Working Group closely cooperate with the Secretariat in monitoring the implementation of the Strategy and Action Plan and their revision.

Technical Working Group(s) - support the Secretariat and the Government Working Group in drafting, revising, and monitoring the National Strategy and Action Plan. Their responsibility is to provide expert opinions to the process. The members of the Technical Working Group act as contact points of the institutions they represent and keep regular contact with the Secretariat and members of the Government Working Group. They provide the Secretariat with the information needed to monitor the implementation of the National Strategy and Action Plan.

Initiatives at the local level

The Referral Mechanism, established in April 2016 by the Municipality of Gjilan/Gnjilane, and supported by the Ministry of Internal Affairs, UNDP, and ICITAP has a holistic approach to community involvement and patrolling which includes all segments of society. The referral mechanism is put in place within the existing cooperation between local authorities, the police, and local communities: (1) to collect recommendations on people at risk from violent extremism, (2) to assess the nature and extent of this threat, and (3) to develop more favorable support packages.

References

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http://www.ks.undp.org/content/dam/kosovo/docs/PVE/UNDP_-_Push%20and%20Pull%20Factors_ENG.pdf

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UNESCO (2016), A Teacher's Guide on the Prevention of Violent Extremism: <http://unesdoc.unesco.org/images/0024/002446/244676e.pdf>, pg. 13.

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http://www.europarl.europa.eu/charter/pdf/text_en.pdf.

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<http://www.living-democracy.com/textbooks/volume-3/part-1/unit-3/>.

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https://www.article19.org/data/files/medialibrary/38231/Hate_speech_report-ID-files--final.pdf.

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Radicalisation Awareness Network (2016) Empowering Teachers: https://ec.europa.eu/home-affairs/sites/homeaffairs/files/what-we-do/networks/radicalisation_awareness_network/about-ran/ran-edu/docs/ran_edu_empowering_and_supporting_teachers_gothenborg_24-25022016_en.pdf.

Radicalisation Awareness Network. https://ec.europa.eu/home-affairs/what-we-do/networks/radicalisation_awareness_network_en.

Appendices

Appendix A. General principles of the Convention on the Rights of the Child

General Principles of the Manual for Implementation of Regulation No. 21/ 2013 Protocol on the Prevention and Referral of Violence in Pre-University Education Institutions.²⁹

Protection against violence

All children have the right to be protected from any form of physical or mental violence, insult or mistreatment, abandonment or neglect, abuse or exploitation, including sexual abuse, as long as they are under the custody of their parents or one of them, of their representative or representatives or of any other person to whom the child is entrusted.

Best interests of the child

In all child-related actions, including those involving the protection of children from violence, the best interest of the child shall be a prevailing consideration.

Right to life, survival and development

Every child has the undeniable right to life and the state takes all possible measures to ensure the child's survival and development to the maximum extent possible.

Non-discrimination

All children without any distinction, regardless of race, color, gender, language, religion, political opinion or any other opinion, national, ethnic or social origin, property, inability, family background or any other condition of the child, parents or their legal representatives, should be protected against all types of violence and provided the necessary care and assistance that guarantee the maximum possible degree of survival and their development.

²⁹ OMP, Manual for Implementation of Regulation No. 21/ 2013 Protocol on the Prevention and Referral of Violence in Pre-University Education Institutions, 2015
<https://masht.rks.gov.net/uploads/2016/06/udhezuesi-final-1.pdf>

Children's participation

Children have the right to express themselves freely on all matters affecting their lives, and, their views should be given due attention depending on the age and maturity of the child.

Appendix B. Reporting cases of violence in pre-university education institutions

Article 19. Obligation to report violence

1. Any public or civilian official who suspects or has evidence that a child suffers from physical, sexual or psychological abuse, is obliged to immediately report the case to the Kosovo Police. GRK Regulation No. 21/2013 on the Protocol on the Prevention and Referral of Violence in Pre-University Education Institutions;
2. Failure to act in this manner is subject to prosecution under applicable laws.

Article 20. Obligation to report violence in Educational Institutions

1. Every student, teacher, leader, parent, and other employee in an educational institution, suspecting or having evidence that the child is suffering or is a victim of any form of violence described in Article 2 of this Protocol, shall immediately report the case to the school director.

Chapter XI. RESOLUTION PROCEDURES OF THE CASE OF VIOLENCE IN SCHOOLS AND REFERRAL TO OTHER RESPONSIBLE INSTITUTIONS

Article 21. The procedure for solving the case of violence in the school

1. All cases of violence that occur in schools shall be immediately reviewed by the director of the institution of pre-university education, always taking into account the best interest of the child.
2. Educational institutions shall address the case until its resolution, taking care that the realization of children's rights is not to the detriment of the rights of other persons, nor contrary to the public interests, as defined by the laws in force.
3. Educational institutions shall provide space and shall listen to all involved

parties, if they have the opportunity to comment on the facts and circumstances of the case, which is important for decision-making by educational institutions to resolve the case within the institution.

4. The director of the pre-university education institution appoints the case manager/responsible officer, who will be responsible for following up on the case until its closure, while appropriate professional teams deal with the treatment of the case itself.

5. The pre-university education institution, in cooperation with other governmental and non-governmental institutions, puts in place the mechanism of informal mediation among peers, as a method for resolving the conflict caused as a result of violence.

6. The party who considers that the decision made by the bodies of the pre-university education institution violates their guaranteed rights, may appeal in accordance with the legal provisions in force.

Article 22. Referral of the case to Kosovo Police

1. The pre-university education institution shall refer the case to the Police without the prior statement of the parties involved in the case, when there is reasonable doubt that the child is a victim or witness of a criminal offense, when it is in the best interest of the child, and when the intensity of violence makes the intervention of the Kosovo Police indispensable. GRK Regulation No. 21/2013 on the Protocol on the Prevention and Referral of Violence in Pre-University Education Institutions;

2. The case of violence may be referred to the Police orally or by telephone or other telecommunication means. Upon referral of the case, the school director must fill out the relevant form from Annex 1 of this Protocol, and submit it to the police;

3. The police dealing with the case must act promptly in accordance with the foreseen legal procedures.

Article 23. Referral of the Case to the Center for Social Work

1. The institution of pre-university education shall refer the case of violence to the Center for Social Work when it becomes known that the child needs protection and treatment by professional services, according to their mandate under the law.

2. The referral of the case to the CSW should be done in writing (by filling out the relevant form from Appendix 1 to this Protocol) immediately after realizing that the child needs social protection.

3. The case manager from the Center for Social Work, within 30 days from

the day of receipt of the case, shall notify the director of the pre-university education institution in writing about the actions taken to assist the child. Upon receipt of such information from the CSW, the (open/closed) status of the case is assessed.

Article 24. Referral of the case to the Family Medicine Center

1. The institution of pre-university education shall refer the case of violence to the Family Medicine Center when it becomes known that the child needs treatment by health care services, according to their mandate under the law.
2. The referral of the case to the Family Medicine Center shall be made in writing (by filling out the relevant form in Appendix 1 to this Protocol) immediately after realizing that the child needs health treatment/care.
3. Upon provision of the service, the health care institution shall immediately notify the director of the educational institution in writing about the actions taken to assist the child. Upon receipt of such information from the FMC, the (open/closed) status of the case is assessed.
4. The same procedures of action defined for the FMC apply also to cases of treatment at Emergency Centers and other Health Care Centers.

Annex C. Documents and legal framework

The secular state and freedom of religion in the legal framework of Kosovo

Strategy on Prevention of Violent Extremism and Radicalization Leading to Terrorism (2015-2020)

The Strategy outlines the three main sources of violent extremism in Kosovo: nationalist-based extremism, religiously motivated extremism, and politically motivated extremism. The Strategy divides these threats into those that originate within Kosovo and those from abroad. Among the threats identified by the Strategy are the potential activities of Serbian nationalist groups in the northern part of Kosovo and the fact that a number of Kosovo's citizens have joined the religiously-based terrorist groups in Iraq and Syria. The Strategy also states that threats of a similar nature may arise from neighboring countries, given that not all countries in the region are taking the necessary measures to prevent and combat potential violent extremist groups within their territory.

Extremism with religious motives takes center stage in the Strategy, despite the high levels of religious tolerance in Kosovo. The Strategy lists the main factors leading to violent extremism, such as pull factors (lack of a future), push factors (ideology), economic and social factors, and low institutional capacity and integrity. In order to prevent these factors from contributing to the radicalization of individuals, the Strategy identified the following key strategic objectives: early identification of causes, factors and target groups; prevention of violent extremism and radicalization; interventions aiming at mitigating the risk of violent radicalization; and de-radicalization and reintegration of radicalized persons. Each of these objectives is further divided into comprehensive measures and concrete programs.

The Republic of Kosovo is a secular state and is neutral in matters of religious beliefs.

Article 38 of the Constitution of Kosovo entails the freedom of religion, conscience, and religion: 1. Freedom of belief, conscience and religion is guaranteed. 2. Freedom of belief, conscience and religion includes the right to accept and manifest religion, the right to

express personal beliefs and the right to accept or refuse membership in a religious community or group. 3. No one shall be required to practice or be prevented from practicing religion nor shall anyone be required to make his/her opinions and beliefs public. 4. Freedom of manifesting religion, beliefs and conscience may be limited by law if it is necessary to protect public safety and order or the health or rights of other persons.

Article 40 of the Constitution of Kosovo provides for freedom of expression: 1. Freedom of expression is guaranteed. Freedom of expression includes the right to express oneself, to disseminate and receive information, opinions and other messages without impediment. 2. The freedom of expression can be limited by law in cases when it is necessary to prevent encouragement or provocation of violence and hostility on grounds of race, nationality, ethnicity or religion.

Legal framework

1. Assembly of Kosovo, Constitution of the Republic of Kosovo, 16 June 2008;
2. Assembly of Kosovo, Criminal Code of the Republic of Kosovo, 1 January 2013;
3. Assembly of Kosovo, Law No. 05/L-002 on the Prohibition of Joining Armed Conflicts Outside the Country, March 2015;
4. Assembly of Kosovo, Law No. 03/L-196 on the Prevention of Money Laundering and Financing of Terrorism, Assembly of Kosovo, 30 September 2010;
5. Assembly of Kosovo, Law No. 04/L-178 on Amending and Supplementing the Law No. 03/L-196 on the Prevention of Money Laundering and Financing of Terrorism, Assembly of Kosovo, 11 February 2013;
6. The Republic of Kosovo, Government of Kosovo, National Strategy Against Terrorism (2009-2012), June 2009;
7. The Republic of Kosovo, Government of Kosovo, National Strategy Against Terrorism (2012-2017), June 2012;
8. The Republic of Kosovo, Government of Kosovo, Strategy on Prevention of Violent Extremism and Radicalization Leading to Terrorism (2015-2020), September 2015;
9. The Republic of Kosovo, Government of Kosovo, Report of the Kosovo Security Council, Annual Report on the Implementation of the National Strategy on Prevention of Violent Extremism and Radicalization in Kosovo, October 2016.

Appendix D. Strategic ways to support schools in finding partners

The RAN Center for Excellence,³⁰ commissioned by DG HOME (European Commission), is an umbrella network of practitioners and other stakeholders involved in combating radicalization leading to violent extremism. In 2016, RAN provided four strategic ways to support schools in finding partners to address the needs schools have in preventing violent extremism.

1. Schools that learn from schools

Schools can directly assist each other by sharing their experiences. This process can be facilitated by governments through participation in various networks or events and platforms, such as twinning projects.

2. Local institutions and existing local networks

Most of the partners who can help the school in preventing radicalization can be found locally, in the immediate or surrounding environment of the school. Local authorities and existing local networks of practitioners and NGOs can often have a stronger and wider network. They can help the school find collaborating partners.

3. Training institutes and centers of expertise

Universities, centers of expertise, and training institutes may have an overview of partnership examples in other countries. They can help the school with expertise through trainings, consultations, and other dissemination activities. Governments can support these institutions, which are then put to the service of schools.

³⁰ Radicalisation Awareness Network.
https://ec.europa.eu/home-affairs/what-we-do/networks/radicalisation_awareness_network_en.

Glossary³¹

Anti-Semitism refers to discrimination, hostility, persecution, and prejudice targeted against Jews.

Caliph is a political, military, and administrative ruler of the Muslim community, serving as a successor to the Islamic prophet Muhammad. The succession of Muhammad is a source of theological dispute within Islam, particularly between Islam's Sunni and Shiite sects. (Related terms: caliphate, khilafah)

The **Caliphate** (Arabic: khilafah) is the term for an Islamic state governed by a caliph, serving as a successor to the Prophet Muhammad. The Ottoman caliphate (1517-1924) is considered by many Sunni Muslims to be the last legitimate caliphate. (Related terms: caliph, khilafah).

Islamic extremism is an ideology that seeks the reorganization of society under Islamic fundamentalist principles, that opposes tolerance, diversity of thought, and individual freedom.

Far-Left Extremism is an ideology that advocates anti-capitalist, anti-imperialist, and pro-socialist ideals. Left-wing extremist groups seek to bring about societal change through revolutionary tactics. Proponents view themselves as advocates against oppression. Includes violent nationalist organizations such as the Revolutionary Armed Forces of Colombia (FARC) and extremist Puerto Rican separatist groups that were active in the 1970s, 1980s, and 1990s.

Extreme right extremism is a form of conservative ideology that usually supports neo-Nazism, racism, and xenophobia.

A **foreign fighter** is a militant traveling from his or her country to fight alongside a non-state organization. Contemporary usage often refers to individuals traveling to join a terrorist organization abroad. (Related terms: foreign terrorist fighter, hijrah, muhajir)

Jihad is an Islamic term that is translated varyingly as "struggle," "striving," or "holy war." Violent Islamic extremist groups typically translate the term

31 This glossary has been based on the blueprint of the Counter Extremism Project from 2014 See: Counter Extremism Project, 2014 Counter Extremism Project: <https://www.counterextremism.com/about>.

as “holy war,” brandishing the word as a justification—and rallying cry—for engaging in violent conflict with non-Islamists. (Related terms: mujahid, mujahideen, jihadist, jihadism)

Jihadism is the belief in the need to employ jihad to pursue Islamist objectives. The founders of the Muslim Brotherhood and al-Qaeda, as well as Sayyid Qutb, each professed the belief that jihad against non-believers should be an individual obligation upon every Muslim. This interpretation rejected prior understandings that Islamic scholars were responsible for invoking jihad. (Related terms: mujahid, mujahideen, jihad, jihadist)

Mujahedeen (English: Jihadists) is the term used to refer to individuals who have embraced violent jihad. The term spread in the 1980s with reference to Afghan warriors in the Soviet-Afghan War. Members of violent extremist Islamic groups have adopted this term to refer to their guerrilla fighters. (Related terms: mujahid, mujahedeen, jihad, jihadist).

Neo-Fascism is a political movement that seeks to create a homogeneous racial or ethnic society under an authoritarian leader. (Related term: neo-Nazism).

Neo-Nazism is a movement that supports the racist, fascist, and xenophobic ideology of Nazi Germany. Neo-Nazis usually see Jews as their main enemy. (Related term: neo-fascism).

Racism is the belief that particular races are superior to others and that a person's intelligence and moral ability is determined by his race. (Related term: racist).

Shariah is an Arabic term for Islamic law derived from the Quran and the hadiths.

Wahhabism is a sect of Islam originating from Saudi Arabia in the early 18th century. It dictates a strict interpretation of the Quran and introduces the concept of takfir where some Muslims can be classified as kuffar (non-believers) and, as such, subject to execution. (Related terms: kafir, salafism, takfir).

Islamic State of Iraq and Syria (ISIS) also known as the Islamic State of Iraq

and the Levant (ISIL), is a terrorist and brutal Islamist Sunni group active in Iraq and Syria. This group is part of a network fueled by the ideology of global jihad. It holds an extreme interpretation of Islam, promotes sectarian violence and is anti-Western. ISIS aims to create an Islamic state governed by Sharia law where they will impose their own rules on people and use violence and extortion against transgressors.

Jabhat Al Nusra is part of Al Qaida, which is inspired and led by Osama bin Laden. The goals of this organization are the expulsion of Western forces from Saudi Arabia, the destruction of Israel, and the end of Western influence over the Muslim world.

Ahrar al-Sham, also known as Harakat Ahrar al-Sham al-Islamiyya, or the Islamic Movement of the Free Men of the Levant, is a Salafist militant Sunni group operating in Syria which intends to replace Assad's regime with an Islamic government.